A

SERMON

Preached before the

Incorporated Society

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of St. Mary le Bow,

On Friday, *February* 18, 1814.

By the Right Reverend

BOWYER EDWARD SPARKE,

Lord Bishop of *ELY.*

LONDON:

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1814

At the Anniversary Meeting of the Society for the Propagation of the Gospel in Foreign Parts, *in the* Vestry-Room *of St.* Mary le Bow, *on* Friday, *the* 18*th Day of* February, 1814;

AGREED, that the Thanks of this SOCIETY be given to the Right Reverend the Lord Bishop of *Ely*, for the Sermon preached by him this day before the SOCIETY; and that his Lordship be desired to deliver a copy of the same to the SOCIETY to be printed.

WILLIAM MORICE, *Secretary*.

1895

A

SERMON, &c.

MATTHEW, c. x. v. 8.

Freely ye have received, freely give.

NO maxim is more juſt, no principle of action more uſeful in its tendency than this, "That the poſſeſſion of any gift, is a call for its exerciſe;" nor is there any part of the moral, or intellectual ſyſtem, which is exempted from the operation of this rule.

It is the law of Providence, and it is confirmed by the divine injunction recorded in the words of Chriſt to his Diſciples; "Freely

ye have received, freely give." In proportion therefore to every talent which is committed to our truſt as rational and reſponſible beings, there is a correſpondent demand upon us for its right uſe, and beneficial application.

But of all the bleſſings that ever were beſtowed upon frail and fallible creatures ſuch as we are, there is none in which our preſent and eternal intereſts are ſo deeply, and ſo univerſally involved, as in thoſe revealed communications of the will of God to man, which are contained in the Sacred Scriptures. Theſe writings, delivered "at ſundry times, and in divers manners," by "* Holy men of God, who ſpake as they were moved by the Holy Ghoſt," are expreſsly declared to be written for our learning. It is in theſe, and in theſe alone, that every ſerious and well regulated mind may diſcover all the eſſential truths concerning the manifeſtation of God's ways to man, and all the required obedience of man to God.

* 2 Peter, c. i. v. 21.

Whatever

Whatever philosophy may boast of the light of nature, whatever the powers of reason by their most unwearied exertions may have investigated, yet all who can justly appretiate the inestimable privilege of possessing the written word of God, that word which its Author "* has magnified above all things," will most gratefully and devoutly acknowledge that this is the sole authentic repository of divine wisdom, truth, mercy, and consolation to mankind.

Of this great blessing it has pleased Almighty God of his infinite goodness to make us partakers: it is a gift which we have "freely received;" the legacy of Heaven, transmitted to us through many generations by the God of our Fathers; and which we are bound not only to preserve among ourselves, but also to propagate as widely as possible for the general benefit of our fellow creatures.

The occasion therefore on which we are now assembled concerns not merely the

* Psalm cxxxviii. v. 2.

welfare

welfare of the present times, or of the present race of men, but, through the instrumentality of this institution, may extend its influence to the most remote periods. Under such an impression, let us proceed to consider, first, our obligation to impart to the rest of mankind the blessings of revealed truth, which have been freely given to ourselves; and secondly, the most effectual means of performing this duty.

I. As members of a Christian establishment we are bound to promote any measure that may tend to co-operate with the great designs of God in the extension and general diffusion of his Gospel.

There are also the most cogent reasons why we of this Country should be of all others most zealous in this good cause.

Amidst the wreck of nations, and the convulsions with which Europe has been so long agitated, it has pleased God still to preserve to us the undisturbed possession of our unrivalled constitution in Church and State: we have the free and unrestricted use of the Holy Scriptures;

Scriptures; we are possessed of a form of religious worship approximating as nearly as possible to the purity of primitive Christianity; and incalculably great have been the benefits resulting to us from this source. For, if we have been preserved from that moral anarchy in which so many others have been involved; if those virtues, of which a national sense of religion is the foundation and the support, have been and are still in any degree cultivated amongst us, we owe it to the efficacy of the Gospel, to the power of its restraints, to the influence of its principles. And ought not this consideration to excite in us an ardent zeal for the continual increase and propagation of these blessings in other less favoured regions?

Whoever is a faithful servant of Christ must above all things be anxious to promote the honour of his heavenly Master; must wish that his Kingdom should be extended to the utmost possible degree; that all kings should fall down before him; that all nations should do him service: whoever justly appretiates the inestimable benefits of that redemption which

Christ

Chriſt has purchaſed for us, muſt wiſh, that as our bleſſed Saviour died for all mankind, ſo alſo the knowledge of thoſe ſaving truths, the light of that glorious Goſpel ſhould be univerſally diffuſed throughout the world. When therefore we turn our attention to the actual ſtate of things; when we conſider that there are at this time ſo many millions of our fellow creatures, not merely utter ſtrangers to the name of Chriſt, not merely immerſed in the thickeſt darkneſs, but ſunk into the groſſeſt idolatry, and polluted with every impure rite, and deteſtable abomination; do not our hearts burn within us? do not we feel the moſt anxious deſire to reſcue them from that ſtate of wretchedneſs and degradation into which they are fallen? We are naturally moved with compaſſion at the ſight of human miſery; and we account him hard and unfeeling who can witneſs the diſtreſſes of his fellow creatures without at leaſt endeavouring to relieve them. But as the ſoul is of infinitely more importance than the body, it muſt be conſidered as the greateſt of all calamities, to be precluded from participating in thoſe bleſſings which were graciouſly intended for the general benefit

of

of all mankind; to have no access to that fountain of living water, the only remedy for every spiritual malady.

In this highly favoured Country indeed no one is exposed to so great an evil; and we have the happiness of witnessing the formation of an institution whose object it is more effectually to secure to the inferior classes of society the benefits of religious instruction: a more meritorious and praiseworthy institution could not have been devised; and with the blessing of Almighty God, it cannot fail to be productive of incalculable advantage to the community. But though it is our duty in the first instance to attend to the spiritual wants of those who, being natives of the same Country with ourselves, have a more immediate claim to our charitable exertions, let us not suppose, that having done this we have done all that is required from us. Charity is not to be restricted by local considerations: and the same motives which prompt us to administer to the spiritual necessities of our own countrymen, viz. the glory of God, and the welfare of our

fellow creatures, ſhould alſo incline us to diſtribute this heavenly Manna to all who are in need of it; and to unfold the glorious truths of Chriſtianity to all who are unacquainted with them.

The ſpirit of our religion, as the occaſion on which we are met together fully teſtifies, does not limit its regard, or its operations to the narrow circle of a Kingdom, or Country.

Though Chriſtianity exalts its head to Heaven, yet, while it walks on earth it is anxious to viſit every clime, to ſtretch forth its hand to every inhabitant of the globe. It ſympathizes with all the ſorrows, and all the wants of man. It is convinced, that theſe ſorrows, and theſe wants, principally ariſe from the ignorance, the abuſe, or the neglect of the Goſpel. It looks around therefore and ſees and laments that whole nations are " *Periſhing for lack of knowledge." It looks into the Book of revealed truth, and there learns from the ſure word of prophecy that the period ſhall

* Hosea, c. iv. ver. 6.

come,

come, when " *The earth will be full of the knowledge of the Lord, as the waters cover the sea;" that " † All the ends of the earth will remember themselves, and turn unto the Lord;" that " ‡ The isles shall wait for him, and the ships of Tarshish first, to bring their silver and their gold unto the name of the Lord their God;" that " § They shall come from far, from the north, and from the west, and from the land of Sinim;" that " || The Gentiles shall come to the light of their Redeemer, and kings to the brightness of his rising;" when all nations shall flow unto him, and shall be gathered together to see his glory; and " ¶ All flesh shall come to worship before the Lord."

Animated with this prospect; and sensible that it pleases God to employ the agency of man as the instrument of conveying his blessings to our fellow creatures, the Christian, according to the measure of his opportunities, will endeavour to impart to all, of every

* Isaiah, c. xi. ver. 9.
† Psalm xxii. ver. 27.
‡ Isaiah, c. lx. ver. 9.
§ Isaiah, c. xlix. ver. 12.
|| Isaiah, c. lx. ver. 3.
¶ Isaiah, c. lxvi. ver. 23.

condition, language, and colour, that bleſſing wherewith he himſelf has been bleſſed of God.

The profuſe and laviſh diſtribution of any temporal gift may tend to the impoveriſhment of its poſſeſſor; but in the diffuſion of ſpiritual gifts it is far otherwiſe. For here, according to the divine promiſe, "* the liberal ſoul ſhall be made fat, and he that watereth, ſhall be watered alſo himſelf:" the bleſſing not only returns into his own boſom, but returns with increaſed meaſure. Even angels and miniſtering ſpirits "† Who are ſent forth to miniſter unto them who ſhall be heirs of ſalvation," are repreſented by the voice of truth as rejoicing over one ſinner that repenteth, becauſe every ſuch addition to the redeemed in Heaven is a new triumph of grace, and a new ſubject of glory to the celeſtial hoſt.

Supported then by the word of prophecy on the one hand, and encouraged by every motive of Chriſtian philanthropy on the other,

* Proverbs, c. xi. ver. 25 † Hebrews, c. i. ver. 14.

what

what Christian will not rejoice to become a partaker and an assistant in this great work; that the name, and "* the ways of our God may be known upon earth, his saving health among all nations?"

Among the extraordinary dispensations which have marked the eventful period of our own times, it has been the gracious will of Providence not only to prosper the counsels and efforts of our rulers for the security of our own nation, but also by a series of uninterrupted successes to enlarge our territorial possessions in the east to an unexampled degree. It has been calculated that the population of British subjects in India amounts to no less a number than sixty millions: sixty millions of our fellow creatures under the direct control and influence of a Christian, and a protestant government, and still abandoned to an idolatrous, debasing, cruel superstition! It is impossible, without horror, to contemplate the abominations of the Hindoos, both in their rites and practices;

* Psalm lxvii. ver. 2.

and

and the atrocities which, under the name of religion, are openly perpetrated in that part of India which is immediately ſubject to our empire. From the accredited accounts of theſe enormities, the duty and the neceſſity of imparting to the natives the truths of the Goſpel, have been powerfully impreſſed on every feeling heart. A cry of compaſſion for this vaſt portion of our fellow men, and fellow ſubjects, "lying in darkneſs, and the ſhadow of death," has reſounded throughout the kingdom. This public ſentiment is regiſtered in the annals of our national ſenate: and the reſolution paſſed on that momentous occaſion is ſo intimately connected with the great cauſe which is now before us, that I cannot forbear ſelecting one part of it, as a teſtimony of public piety and public juſtice. It is there ſtated, "that it is the duty of this Country to promote the intereſts and happineſs of the native inhabitants of the Britiſh dominions in India; and that ſuch meaſures ought to be adopted as may tend to the introduction among them of uſeful knowledge, and religious and moral improvement." As long as this reſolu-

tion

tion remains on the records of the British senate, so long will it be an imperious obligation on all who love and honour their country to unite in every rational plan which may conduce to the furtherance, and execution of this great national object.

II. To devise such means as may most effectually tend to the accomplishment of this work, must require much wisdom, foresight, and deliberation.

To overcome the religious prejudices, and subvert the religious establishments of an immense population, cemented as they are by the authority of many ages, and confirmed by the powerful ascendency of corrupt and sensual propensities, requires consummate prudence, sound discretion, and the most judicious management. Great are the difficulties of such an undertaking: and indeed, considering these obstacles, as a question of human policy, or conveniency, or expediency, as a mere subject of civil economy, or territorial influence, we cannot be surprized that

that ſome, who are eminently wiſe in the wiſdom of this world, ſhould have ſo ſtrenuouſly objected to the unreſerved introduction of religious knowledge into India. But when the eventual happineſs of millions is ſuſpended on the iſſue of an attempt which the manifeſt courſe of Providence ſuggeſts and enables a mighty nation to undertake, for the glory of God, and conſiſtently with his declared will and prophecy, that " * the Goſpel of his kingdom ſhall be preached in all the world, for a witneſs to all nations;" though the mode of conveying this knowledge may admit of various trials, and various opinions, yet no Chriſtian, whether in his private, or public character, can heſitate to uſe his moſt ardent exertions to carry into full effect the wiſe and pious deliberations of the Britiſh legiſlature.

In a caſe like the preſent we are not to be deterred by the mere difficulty of the undertaking; for what cannot active, zealous, Chriſtian charity atchieve? " By faith," ſaid our Lord to his Diſciples, " ye may remove moun-

* Matthew, c. xxiv. ver. 14.

tains:"

tains:" and by charity, obstacles, apparently the most insuperable, may be surmounted.

From one measure indeed, which we have reason to hope will speedily be adopted, the most favourable result may, by the blessing of God, be expected. The introduction of an Ecclesiastical establishment into India, similar to our own in principle, form, and toleration, without attempting to impose any restraint upon the conscience, or opinions of the natives; and with the most liberal encouragement of learning, by the dispersion of the Sacred Scriptures, and the formation of schools in every district; will entitle the supreme head of our nation to be distinguished, in the language of prophesy, as "the nursing Father" of a Christian Church throughout his Oriental Empire.

There is also at this juncture a remarkable concurrence of causes which seem, by the hand of Providence, to conduct us towards the successful termination of our purpose.

The translation of the Scriptures into many of the vernacular languages of the East; a

general zeal to diſſeminate an acquaintance with the truths of the Goſpel; the diſcovery of a Chriſtian Church approaching in orthodoxy the Proteſtant Churches in Europe; the unlimited extenſion of our naval and commercial power; what are theſe but "the ſigns of the times," which mark this æra as the period "freely to give, what we have freely received?"

But we are debtors not only to our Oriental, but in a ſtill higher degree to our African brethren.

That vaſt Continent is ſaid to contain near two hundred millions of inhabitants; almoſt all of whom are either heathens, who know not God; or the blind followers of a falſe Prophet.

With many parts of this coaſt an intercourſe has long been kept up by means of Britiſh commerce. But what a commerce? Let the blood of Africa which was poured forth without intermiſſion, and without mercy; anſwer this queſtion. Her injuries were deep, her cries aſcended up to Heaven. For ages

ſhe

she had in vain deplored the depopulation of her coasts, and the wrongs of her hardy race and infant children; torn from her bosom to labour and to perish on foreign and distant shores. At length her lamentations were heard; her injuries were redressed. The decree of liberty went forth; and was both an acknowledgment of our former offences, and a pledge of our recognizing the miserable sons of Africa for our brethren; and as such, capable of every blessing of which man can participate. To redeem this sacred pledge is an obligation of the highest kind upon our Country; and while every good man will labour to prevent the recurrence of those evils, under which so large a portion of our fellow creatures groaned; he will also labour to promote their spiritual happiness, by communicating to them that word of life which alone can "make them free indeed."

As to the best mode of imparting the blessings of the Gospel, in addition to the dispersion of the Sacred Scriptures, the most obvious and practicable methods seem to be the employment of accredited and established Missionaries; and the formation of schools for the instruction of

children in the elements of Christian knowledge.

In speaking of accredited, and established Missionaries, far be it from us to question the zeal, or to disparage the pious efforts of those who have been sent forth from other quarters. But, as a national measure, we cannot but rather wish that they who are sent forth as ministers and messengers from our Zion, should be genuine members of our united Church; and that this Country should be honoured with the glorious work of erecting the Kingdom of Christ upon the ruins of idolatry, superstition, and cruelty.

It is unnecessary, before this audience, to expatiate on the other mode of imparting the blessings of religion to the inhabitants of other climes, by elementary instruction in the Divine truths. It is a method than which none can be more simple; more unquestionable in its nature; more certain in its operation: and we have all the happiness of witnessing in this our land its beneficial effects on our civil and religious improvement.

To

To conclude: though in many parts of the Divine dispensations it is not for us to know "* the times and the seasons, which the Father hath put in his own power," yet there is a point or crisis in the affairs of a nation, on which its prosperity in this world, and the future happiness of its people in the next may essentially depend.

"Unto whom much is given, of him much also will be required."

God has very highly exalted us above other nations: he has called us to be the instruments of restoring, and we trust, of perpetuating freedom and security in many parts of Europe, which had long groaned under the tyranny of the great disturber and destroyer of mankind.

He now seems to call us to perform a still more important work: he calls us to rescue many millions of our fellow creatures from superstition, from idolatry, from every

* Acts, c. i. v 7.

kind

kind of moral pollution; "to turn them from darkneſs to light," from the power of Satan, "to the glorious liberty of the Sons of God."

Let us then with temperate, benevolent, and united zeal, proceed to employ ſuch reſources as have been committed to us, either in our individual or public capacity, for the promotion of this Chriſtian meaſure; that we may acquit ourſelves, and be graciouſly recompenſed, as wiſe and faithful ſtewards of every good gift which our Heavenly Maſter has entruſted to us for the good of our Country, and for the happineſs of mankind.

True it is that all our efforts, however zealous, however well directed, will ſtill fail unleſs they are aided by the Divine aſſiſtance: "Paul may plant, Apollos may water, but it is God alone who can give the increaſe." We may however humbly hope, if our exertions are directed upon true Chriſtian principles, regulated by prudence, and tempered with diſcretion, that God will vouchſafe to bleſs our

pious

pious endeavours to promote his glory, and the welfare of our brethren.

We know not indeed the time when this great work shall be brought to pass: and for reasons to us inscrutable, our utmost pains may not produce the desired effect: but let us not suppose that even in that case our labours will have been fruitless; some progress we may at least be permitted to make in preparing the way for this great object; and we may be assured that God, by whom no good work, no good intention is unheeded, will graciously accept our services, and reward our pains.

Having thus zealously discharged our duty to the utmost of our ability, we may with faith anticipate that glorious period when there shall be, not only a general profession of our religion, but also a general conformity to its precepts; when the kingdom of Christ shall be extended over all nations; when "The stone cut out without hands shall become a great mountain, and fill the whole earth." *

* Daniel, c. ii. v. 35.

An ABSTRACT of the

CHARTER,

And of the Proceedings of the SOCIETY for the Propagation of the Gospel in Foreign Parts, from the 19th Day of *February*, 1813, to the 18th Day of *February*, 1814.

KING William III. was graciously pleased, on the 16th of *June*, 1701, *to erect and settle a* CORPORATION *with a perpetual succession, by the name of* THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and disposing of the contributions of such persons as would be induced to extend their charity towards* the Maintenance of a Learned and an Orthodox Clergy, *and the making of such other provision as might be necessary for the Propagation of the Gospel in Foreign Parts, upon information, that in many of our* PLANTATIONS, COLONIES, *and* FACTORIES *beyond the seas, the provision for Ministers was mean, and many other of our said* PLANTATIONS, COLONIES, *and* FACTORIES, *were wholly unprovided of a maintenance for Ministers,*

 and

and the public worſhip of God; and that, for lack of ſupport and maintenance of ſuch, many of his loving ſubjects wanted the adminiſtration of God's Word and Sacraments, and ſeemed to be abandoned to Atheiſm and Infidelity, and others of them to Popiſh Superſtition and Idolatry.

The Society was compoſed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of ſeveral Lords and eminent perſons in the State, with a power to elect, from time to time, ſuch others to be Members of the Corporation, as they, or the major part of them, ſhould think beneficial to their charitable deſigns, to receive the donations of all charitable and well-diſpoſed perſons towards this moſt pious deſign: And thro' an eſpecial bleſſing *this work of the Lord hath all along proſpered in their hands.*

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Juſtice of the *King's Bench*, and the Lord Chief Juſtice of the *Common Pleas*, of the ſeveral ſums of money by them received, and laid out, and of the management and diſpoſition of the revenues of the Corporation: an Abſtract of which, and of their proceedings, they annually publiſh, and take this opportunity of returning their moſt hearty thanks for the particular Benefactions which were received in the year 1813, *viz.*

From

	£	s.	d.
From *Corpus Christi College, Cambridge*, by the Rev. *George Doyley* - - -	21	0	0
A legacy from *William Morgan*, Esq. of *Warminster* in *Wiltshire*, (stamps deducted - - -	90	0	0
The Executors of the late Dr. *Spere*, the following legacy, (stamps deducted)	90	0	0
Nathaniel Kemp, Esq. - -	1	1	0
Miss *Trimmer*, of *Brentford*	1	1	0
One year's payment of Mrs. *Robinson*'s legacy, during the life of Mrs. *Elizabeth Fowler* - - -	4	4	0
The Rev. *Robert Collingham*	1	1	0
The Rev. *Thomas Methuen* -	1	1	0
Mrs. *Hayter* - - -	1	1	0
Mrs. *Mary Codrington* -	1	1	0
Mrs. *Mary Forster* - -	1	1	0
£	212	11	0

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective Salaries, and the Places at which they officiate.

NEWFOUNDLAND.

		Annual Salaries. £.
1	Mr. *David Rowland*, Missionary at St. *John's*, — —	100
2	Mr. *Marshall*, School-master at St. *John's*, — — —	15
3	Mr. *Frederick Hamilton Carrington*, Missionary at *Harbor Grace* and *Carboneer*,	100
4	Mr. *William Lampen*, School-master at *Harbor Grace*, — — —	20
5	Mr. *John Tucker*, School-master in *Conception Bay*, — — —	10
6	Mr. *John Clinch*, Missionary at *Trinity Bay*,	100
7	Mr. *John Thomas*, Catechist and School-master at *Silly Cove*, — —	15
8	Mr. Missionary at *Placentia*,	100
9	Mr. *Thomas Plumleigh*, School-master at *Brigus*, *Conception Bay*, — —	10
10	Mr. *William Tulk*, School-master at *Burin*, - - - - -	15
11	Mr. *Edward Mullaby*, School-master at *Bonavista*, - - - -	15

NOVA

NOVA SCOTIA.

		£
12	Dr. *Robert Stanser*, Missionary at *Halifax*,	70
13	Mr. *George Wright*, Missionary to the *Germans* at *Halifax*, — — —	35
14	Mr. *Cyrus Perkins*, Missionary at *Annapolis* and *Clements*, — —	40
15	Mr. *Ichabod Corbit*, School-master at *Annapolis*, — — —	15
16	Mrs. *Rebecca Bailey*, School-mistress at *Annapolis*, — — —	10
17	Mr. *Thomas Bonthron*, School-master at *Clements*, — — —	15
18	Mr. *William King*, Missionary at *Windsor*,	70
19	Dr. *William Cochran*, Missionary at *Falmouth*, — — — —	100
20	Mr. *John Laird*, School-master at *Horton*,	10
21	Mr. *Robert Norris*, Missionary at *Cornwallis* and *Horton*, — —	50
22	Mr. *Cornelius Fox*, School-master at *Cornwallis*, — —	10
23	Mr. , Missionary at *Aylesford*,	50
24	Mr. *John Kerr*, School-master at *Aylesford*, — — —	15
25	Mr. , Missionary at *Wilmot*,	50
26	Mr. , School-master at *Wilmot*, — — —	15
27	Mr. *John Millidge*, Missionary at *Granville*, — — — —	50
28	Mr. *Samuel Bent*, School-master at *Granville*, — — —	10
29	Mr. , Missionary at *Digby*,	50
30	Mr. *Robert Dalton*, School-master at *Digby*, — — —	15

31 Mrs.

		£
31	Mrs. *Elizabeth Foreman*, School-mistress at *Digby*, — — —	5
32	Mr. *Thomas Rowland*, Missionary at *Shelburne*, - - - -	50
33	Mr. *Richard Brazel*, School-master at *Shelburne*, — — —	10
34	Mrs. *Brazel*, School-mistress at *Shelburne*,	10
35	Mr. *Thomas Shreve*, Missionary at *Lunenburgh*, — — — —	50
36	Mrs. *Elizabeth Bryzelius*, School-mistress at *Lunenburgh*, — —	10
37	Mr. Missionary at *Rawdon* and *Douglas*, — —	50
38	Mr. *Thomas Dewolf*, School-master at *Onslow*, — — —	10
39	Mr. , Missionary at *Cumberland*, —— —— ——	50
40	Mr. *Charles William Weeks*, Missionary at *Guysborough*, — ——	50
41	Mr. *Patrick Patton*, School-master at *Guysborough*, —— ——	10
42	Mr. *Charles Ingles*, Missionary at *Chester*,	50
43	Mr. *Ranna Cossit*, Missionary at *Yarmouth*,	50
44	Mr. *John Wetmore*, School-master at *Yarmouth*, —— —— ——	15
45	Mr. *Benjamin Gray*, Missionary at *Sackville*, —— —— ——	50
46	Mr. *George Dill*, School-master at *Truro*,	10
47	Mr. *John Peitzch*, School-master at *Campbell Town, Sheet Harbour*, ——	15
48	Mr. *John Campbell*, School-master at *Boylston*, —— — —	15

49 Mr.

		£
49	Mr. *Alexander Stevenson*, School-master at *Liverpool*, — — —	15
50	Mr. *Daniel Anderson*, School-master at *Merigonish*, — — —	15

NEW BRUNSWICK.

51	Mr. *George Pidgeon*, Missionary at *Fredericton*, — — — —	50
52	Mr. *Benjamin Williams*, School-master at *Fredericton*, — — — —	10
53	Dr. *Mather Byles*, Missionary at St. *John's*,	40
54	Mr. *Roger Viets*, Assistant at *St. John's*, — — — —	30
55	Mr. *James Bisset*, Missionary at *Maugerville* and *Burton*, — —	35
56	Mr. School-master at *Maugerville*, — —	10
57	Mr. *Nelson De Veber*, School-master at *Burton*, — — —	10
58	Mr. *Elias Scovil*, Missionary at *Kingston*,	50
59	Mr. *Walter Dibblee*, School-master at *Kingston*, — — —	10
60	Mr. *Samuel Andrews*, Missionary at St. *Andrew's*, — — — —	50
61	Mr. , Catechist and School-master at St. *Andrew's*, — —	15
62	Mr. *Richard Clarke*, Missionary at St. *Stephen's* — — —	50
63	Mr. *William Todd*, School-master at *St. Stephen's*, — — —	15

64 Mr.

		£
64	Mr. *Samuel Clarke*, Missionary at *Gage Town*, — — — —	50
65	Mr. *George Knox*, School-master at *Gage Town*, — — —	10
66	Mr. *Oliver Arnold*, Missionary at *Sussex Vale* and *Norton*, — —	50
67	Mr. *Jeremiah Regan*, Master of the *Indian* School at *Sussex Vale*, for teaching the White Children, — —	10
68	Mr. *Frederic Dibblee*, Missionary at *Woodstock*, *Northampton*, *Prince William*, and *Queenboro'*, — —	50
69	Mr. *Beardsley*, School-master at *Woodstock*, &c. — —	15
70	Mrs. *Anne Woodland*, School-mistress at *Northampton*, — —	10
71	Mr. School-master at *Prince William* and *Queenboro'* —	10

CAPE BRETON.

72	Mr. *William Twining*, Missionary at *Sydney*,	50

UPPER CANADA.

73	Mr. *George Okill Stuart*, Missionary at *Kingston*, and to the *Mohawk Indians*,	50
74	Mr. *Green*, School-master to the *Mohawks*, — — — —	20
75	Mr. *John Hill*, Reader at the *Mohawk* Chapel, — — — —	10
76	*Dr. Strachan*, Missionary at *York*, —	75
77	Mr. *John Gunter Weagant*, Missionary at *Ernest Town* and *Fredericksburgh*, —	50

78 Mr.

		£
78	Mr. *Robert Addison*, Missionary at *Niagara*, and for visiting the *Indians*, —	50
79	Mr. *Devereux Baldwyn*, Missionary at *Cornwall*, — — —	20
80	Mr. *Richard Pollard*, Missionary at *Sandwich*, — —	50
		50

LOWER CANADA.

81	Mr. *John Jackson*, Missionary at *William Henry*, — — — —	65
82	Mr. *Charles Caleb Cotton*, Missionary at *Dunham*, — — — —	50
83	The Hon. *Charles Stewart*, Missionary at *St. Armand*, — —	50
84	Mr. *Richard Bradford*, Missionary at *Chatham*, — — —	50

AFRICA.

85	Mr. *Philip Quaque*, Missionary, Catechist and School-master to the *Negroes* on the Gold Coast, — —	50

NEW SOUTH WALES.

86	To two School-masters (£10 each) —	20

NORFOLK ISLAND.

		£
87	To a School-master and School-mistress (£10 each) — —	20
	The Society also continue to pay to	
88	Mr. *William Clark*, a superannuated Missionary, — — —	20

Besides this, the Society are at considerable expence in furnishing Missionaries with books for a Library, as well as Bibles, Pr er-books, and small religious Tracts, to distribute among their people, as occasions require; and in Gratuities for extraordinary services. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries in the year 1813.

Newfoundland.

The Rev. David Rowland, Missionary at St. John's, Newfoundland, in his letter to the Society, dated October 28th, 1813, acknowledges the receipt of a box of books. He acquaints the Society that the Governor has granted two hundred acres of land for the use of the Missionaries for the time being. He preached a sermon for the benefit of the Society for improving the condition of the poor, and the collection amounted to £77 3*s.* 9*d.* He is happy in being able to report to the Society that his Congregation has been nearly doubled, and many Communicants added. From December, 1812, to June, 1813, he had baptised 33; married 10 couple; and buried 37.

The Society have received advice of the safe arrival of Mr. Carrington at Harbor Grace, on the 5th of June last, after a fine passage from England, though kept on the coast seventeen days by the ice. That he had met with great civility and attention from the inhabitants in general. That there is an increasing Congregation, and he has regularly administered the sacrament to 30 Communicants; had baptised 18 children; married 1 couple; and buried 4 corpses. The vestry have come to a resolution of enlarging the Church by the addition of 16 seats. That he likes his situation

tion very much, being near the Church, and very pleaſant, with two decent ſized gardens, and a potatoe plot. He has requeſted a ſupply of bibles, prayer books, and religious tracts, with which the Society have complied.

The Rev. Mr. Clinch, the Society's old and faithful Miſſionary at Trinity, reports, as uſual, the favourable account of his Miſſion: that a few old Communicants have dropped off, but ſeveral new ones have been added, and by a progreſſive increaſe, the whole number which at his firſt appointment amounted only to 8, is now 40.

That Mr. Thomas, the School-maſter and Catechiſt, continues, though far advanced in years, to diſcharge his duty with great regularity. His year's Notitia ſtand thus: baptiſms 62; marriages 13; burials 27.

Nova Scotia.

The Rev. Dr. Stanſer, Miſſionary at Halifax, has tranſmitted in his letter of November 9th, the following Notitia, for the laſt ſix months ending the 30th of September, containing 112 Infants and 5 Adults baptiſed; 48 Marriages; and 66 Burials. The Society are likewiſe informed by him, that St. Paul's Church

is

is compleatly finiſhed, which has coſt £2200; from the Pariſhioners £1200, and from the King's bounty £100. All the new pews are taken, and not leſs than 300 perſons have joined the Congregation. He acknowledges the receipt of two boxes of books, one for Mr. Norris, and one for Mr. Perkins, with the abſtracts of the year 1813.

Mr. Perkins, in his letter of July 12th, 1813, acquaints the Society that his health is much better ſince his return from Jamaica, and he is now able to perform Divine Service twice every Sunday, and to catechiſe the Children (upwards of 70) on Sundays and Wedneſdays. That he always meets attentive Congregations at Clements, where the Church is in good order, and they being at length enabled by the bounty of Government and the Society, with the ſubſcriptions of the Pariſhioners, intend to erect a new Church, the preſent one not being worth repairing. The Schools flouriſh. He tranſmits this Notitia for the laſt ſix months: Baptiſms 25; Marriages 12; Burials 10; Communicants 70.

The Rev. Mr. Shreve, Miſſionary at Lunenburgh, has acquainted the Society in his letter of the 30th of December, 1812, that at the particular requeſt of the inhabitants he had

viſited

viſited the ſmall village of Petit Riviere, about 20 miles to the weſt, and preached to a Congregation of 300 perſons, and during his ſtay of two days, had baptiſed 15 Children and 1 Adult. He was credibly informed, that not one half of that Congregation had ever before heard a Miniſter of the Church of England, nor ſeen a Common Prayer book, being moſtly Preſbyterians from the North of Ireland. That many have ſince repaired to Lunenburg to partake of the Lord's Supper, and intend to erect a Church, and to qualify themſelves in other reſpects, in order to obtain a Miſſionary. 64 heads of families have ſubſcribed £140; and nearly as many more have ſignified the ſame intention. Mr. Shreve is happy to inform the Society that the Church at Lunenburgh continues to increaſe: 5 new Communicants have joined in the courſe of the year. His Notitia for 1812 is as follows: Baptiſms 63; Marriages 11; Burials 7; Communicants 151; Children catechiſed 38. The Society will be glad to hear of the progreſs and completion of the new Church.

Mr. Weeks, Miſſionary at Guyſborough, writes to the Society in his letter of the 18th November, 1812, that the new Church is in great forwardneſs. The frame, which is a remarkable good one, was erected in Auguſt, 1812. In the courſe of the ſummer he made two

two paſtoral viſits: one to the Gut of Canzo, where he baptiſed 10 Children, and preached once; the other to Dorcheſter, where he baptiſed 13 Children, and preached twice. Since his laſt account of May 5th, he has baptiſed 69; but married only two couple; and buried 7.

The Society have not yet been able to ſupply the vacant Miſſions of Aylesford, Wilmot, Digby Rawdon, and Douglas. No letter has been received from Mr. Rowland, Miſſionary at Shelburne.

New Brunſwick.

It is with much concern that the Society have received information that Dr. Byles, their old and valuable Miſſionary at St. John's has become incapable of performing the [illegible]ic ſervices of his Church, by the loſs of ſight in both eyes by a cataract; in conſequence of which the whole duty devolves upon his aſſiſtant, Mr. Viets. The Doctor however hopes that he may ſtill be ſerviceable in ſome degree by ſuperintending the Miſſion. Since July laſt, the Baptiſms have been 71; Marriages 51; and Funerals 37.

The

The Rev. Mr. Scovil, Missionary at Kingston, New Brunswick, has transmitted, in his letter of July 13th, 1813, the following satisfactory account of his Mission. That the people of the several parishes under his charge, are in general attentive to the Ordinances of Religion. He has very respectable Congregations, though many have ten or twelve miles to come to Church. The Church at Hampton is not yet compleated, but is very comfortable both in summer and winter. The Inhabitants of that parish have done much for the promotion of public worship. They have done more, according to their abilities, than any other parish in the province, and they are willing to contribute towards the support of a Mission, if one could be opened between Hampton and Norton. King's county is very extensive, being sixty miles in length, and divided into several large parishes. He has hitherto visited Springfield and Hampton once a month each, and Westfield and Greenwich once a year. He has leased out some of the glebe lands in Kingston for seven years, on condition of their being cleared of the timber, put under fence, and laid down to grass at the expiration of the term. In the year past he has baptised 57 Children, and 1 black Adult; married 22 couple; and buried 5; Communicants at Kingston 140; at Springfield 30; at Hampton 50.

By

By a letter received from the Rev. Mr. Arnold, Miſſionary at Suſſex Vale, &c. dated January 3d, 1814, the Society find that ſeveral of his letters have never reached them, which contained the following information. That in the ſummer of 1811, he made an excurſion into the county of Weſtmorland, where he preached at Sackville, and at Dorcheſter, and baptiſed 2 children. He repeated the viſit the next year, and went as far as Windſor in Nova Scotia, and preached in his way at Parſborough, to which place from Suſſex Vale, is a diſtance of 140 miles through a thick ſettled country, without a ſingle Clergyman of the eſtabliſhed Church.

The Church at Norton has been encloſed, and the Inhabitants ha met in it for Divine Service, the floor has ' een laid, and a ſeat and reading deſk erected .or the Miniſter. He requeſts a Bible and Prayer-book for that Church, and a few ſmall Bibles and Prayer-books, and religious tracts for the people of Norton, which the Society have ſent him. He officiates every fourth Sunday there in ſummer, and occaſionally in winter.

As he ſuſpects that other letters of his to the Society have miſcarried, he tranſmits the following Notitias, viz. For the year 1811, Baptiſms 24; Marriages 17; Burials 3. For 1812, Baptiſms 38 Infants, and 1 Adult; Marriages 12; Burials 2.

Upper and Lower Canada.

The Lord Biſhop of Quebec, in his ſeveral letters to the Society, has repreſented very ſtrongly the inconveniencies and difficulties which are felt in his dioceſe, from the ſmall number of Clergymen to ſupply the ſpiritual wants of thouſands of Proteſtants, who are deſirous of obtaining Miniſters of our Church. In the Lower Province eſpecially, four or five additional Clergymen are wanted: and in the Upper, the want is ſtill more urgent, where there are at preſent but ſix Clergymen of the eſtabliſhment, and it is underſtood, that the Governor of that province is not authorized to pay ſalaries to more, without having authority from the Government here. The Rev. John Gunter Weagant, who was ordained laſt year by the Biſhop, and recommended by him to be put upon the Society's liſt of Miſſionaries, as ſoon as a Miſſion could be found for him, with the uſual ſalary of £50; was ſoon after appointed the Miniſter at Williamſburgh and Oſnaburgh, with the Government ſalary of £100 a year, without any intimation that it was intended to be temporary; but upon Mr. Baldwyn's appointment to Cornwall, the ſalary was withdrawn from Mr. Weagant. In conſequence of which the Biſhop requeſted that he might have the ſalary for the Miſſion of Erneſt Town, vacated by the reſignation of Mr.

Mr. John Langhorn, on account of his great age, and bodily infirmities, which rendered him disabled from the performance of the duties of his office. The Bishop has given his testimony to his zeal and regularity. He had spent twenty-five years in the Society's service. The Society have confirmed this appointment, and likewise ordered a supply of books for Mr. Weagant, which he had desired, both for himself, and for distribution among his parishioners. He gives this account of Williamsburgh, that it contains one hundred and thirty families; the people have erected a Church and a parsonage house; the Congregation is numerous, and the communicants many.

The Bishop, when he wrote to the Society, on the 5th November last, was recently returned, after an absence of more than three months, from confirming in every part of his diocese, not actually in possession of the enemy, where a Minister is established. He found the Clergy doing every thing that can be expected from them, under the disadvatageous circumstances in which they are placed. The Bishop adds, that Mr. Baldwyn is settled at Cornwall, and appears to be very acceptable to the people.

The Rev. George Okill Stuart, Missionary at Kingston, in Lower Canada, acquaints the Society, in his letter of the 29th of March, 1813, that having been appointed to the cure

of Kingſton, and the charge of the Mohawk Indians, he had been employed in thoſe offices, ſince Auguſt, 1812, and had alſo, by the favour and approbation of the Biſhop, been appointed Eccleſiaſtical Commiſſary of Upper Canada, and to the ſeveral offices which his late father had ſuſtained. He cannot, he ſays, help expreſſing the ſenſations of ſorrow he felt at parting with a people with whom he had lived happily for thirteen years.

He viſited the Mohawk Indians in the village at the Bay of Kenti, laſt month, and preached in their Church, on Monday, the 28th of February, and having previouſly viſited ſeveral families, and the ſchool of the Mohawk children, he had the opportunity of making ſome arrangements that will prove beneficial, and worthy the approbation of the Society. A ſober, prudent Indian, by name, John Green, is the Schoolmaſter. In conſequence of his uſeful ſervices, Mr. Stuart has adviſed him to draw upon the Society's Treaſurer, for half a year's ſalary, from July 1ſt, 1812, to January 1ſt, 1813, hoping, at the ſame time, that the Society will continue to him a ſalary of £20 a year. An Indian alſo, whoſe name is John Hill, is the Mohawk reader, whoſe ſervices on Sundays is very acceptable to them; and he has adviſed him to draw for £5, at the rate of £10 per annum.

His conviction of the utility of theſe appointments has induced him to give theſe directions, and to render the benefit of them more

more certain; a quantity of Prayer-books, and ſpelling books or primers, in the Mohawk language, would be very deſirable. The Society have accordingly complied with his requeſt.

☞ The Society taking into their ſerious conſideration the abſolute neceſſity there is, that ſuch Clergymen, as are ſent abroad, ſhould be duly qualified for the work to which they are appointed, deſire every one, who recommends any perſon to them for that purpoſe, to teſtify his knowlege, as to the following particulars:

1. The age of the perſon.
2. His condition of life, whether ſingle or married.
3. His temper.
4. His prudence.
5. His learning.
6. His ſober and pious converſation.
7. His zeal for the Chriſtian religion, and diligence in his holy calling.
8. His affection to the preſent Government.
9. His conformity to the doctrine and diſcipline of the Church of *England*.

And the Society requeſt all perſons concerned, that they recommend no man out of favour or affection, or any other worldly conſideration, but with a ſincere regard to the honour of Almighty God, and our bleſſed Saviour; as they tender the

the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behaviour, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which if it should be found, that he came thither with their knowledge, they will, upon due information, *put away from them that wicked person.*

The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year paſt, ſtood thus at the Audit, on the 3d Day of *February*, 1814.

RECEIPTS.

	£.	s.	d.
By balance of the laſt account -	1247	6	8
By benefactions and legacies -	212	11	0
By ſubſcriptions and entrances	402	13	6
By dividends from the funds -	3941	8	0
By rent of eſtates - - -	95	5	0
By annuity from the eſtate of the late *Antony Barnes* - -	20	0	0
By annuity from the late Mrs. *Hanmer* - - -	5	5	0
	£5924	9	2

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Miſſionaries, Catechiſts, and School-maſters, and Exhibitions to Scholars at the College in Nova Scotia, - - -	3018	1	6
To Officers' ſalaries, - -	300	0	0
To books ſent abroad, - - -	41	5	6
To purchaſe of £1000 3 per Cent. Conſolidated Annuities,	591	5	0
To printing and diſpe[illegible]ng the Anniverſary Serm[illegible] Stationary, Poſtage of Letters, Law Charges, the Rent of a Room for the Society's Meetings, and other incidental expences, - -	346	12	10
To balance in the Treaſurer's hands, - - - - -	1627	4	4
	£5924	9	2

A LIST of the MEMBERS OF *The* SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

Time of Admission.

1800 HIS Highness Prince *William Frederick* Duke of *Gloucester*.

A.

1794 THE Hon. and Most Reverend *William* Lord Archbishop of *Armagh*, and Primate of *Ireland*.

1788 The Right Reverend *William* Lord Bishop of *St Asaph*.

1758 The Rev. *East Apthorp*, D. D. Prebendary of *St. Paul's*.

1805 The Rev. *Gerrard Andrewes*, D.D. Dean of *Canterbury*.

1810 *John Atkins*, Esq. Alderman of the City of *London*.

1812 *Nathaniel Atcheson*, Esq;

1813 The Rev. *William Abbott*, M. A. Fellow of *King's College, Cambridge*.

Time of Admission.

B.

1778 THE Right Reverend *Richard* Lord Bishop of *Bath* and *Wells*.

1791 The Right Reverend *Henry William* Lord Bishop of *Bangor*.

1810 The Right Reverend *William* Lord Bishop of *Bristol*.

1786 The Right Hon. and Rev. *George* Lord Viscount *Barrington*.

1767 The Rev. *William Bell*, D. D. Prebendary of *Westminster*.

1782 *John Bacon*, Esq; Receiver of the First Fruits.

1788 The Rev. *William Lloyd Baker*, M. A. of *Stout's Hill, Gloucestershire*.

1789 The Rev. *William Bingham*, D. D.

1793 The Rev. *John Frederic Browning*, D. D. Rector of *Titchwell, Norfolk*.

1793 *John Butler Butler*, Esq; one of His Majesty's Council at *Halifax, Nova Scotia*.

1796 *Alexander Brymer*, Esq; *Bath*.

1803 The Rev. *Edward Barnard*, M. A. Rector of *Bexley, Kent*.

1804 The Rev. *James Burton*, D. D. Canon of *Christ Church, Oxford*.

1805 The Rev. *Charles Barton*, D. D. Fellow of *Corpus Christi College, Oxford*.

1806 *Brian Broughton*, Esq; of *Barnes, Surrey*.

1808 The Rev. *Charles Burney*, D. D. Chaplain in Ordinary to His Majesty.

1809 *George Brooks*, Esq; of *Twickenham, Middlesex*.

The

Time of Admission.

1810 The Rev. *Andrew Bell*, D.D. Master of *Sherborne* Hospital, *Durham*.

1810 The Rev. *Gilbert Buchanan*, D.C.L. Rector of *Woodmansterne, Surrey*.

1810 The Rev. *John Brome*, M. A. of *Barbadoes*.

1811 The Rev. *Henry Vincent Bayley*, M. A. Sub-dean of *Lincoln*.

1813 *Charles Frederick Barnwell*, Esq;

1813 *Andrew Belcher*, Esq;

C.

1792 THE Most Reverend *Charles* Lord Archbishop of *Canterbury*, President.

1812 The Most Reverend *Charles* Lord Archbishop of *Cashel*.

1789 The Right Reverend *John* Lord Bishop of *Chichester*.

1805 The Right Reverend *Samuel* Lord Bishop of *Carlisle*.

1813 The Right Reverend *George Henry* Lord Bishop of *Chester*.

1804 The Right Reverend *William* Lord Bishop of *Cloyne*.

1806 The Right Reverend *Christopher* Lord Bishop of *Clonfert*.

The

Time of Admission.

1810 The Right Reverend *John* Lord Bishop of *Clogher*.

1779 *Richard Clark*, Esq; Chamberlain of the City of *London*.

1779 The Rev. *William Conybeare*, D.D. Rector of *St. Botolph, Bishopsgate*.

1789 The Rev. *Roger Clough*, Rector of *Thakeham, Sussex*.

1792 The Rev. *William Crawford*, D. D. Archdeacon of *Caermarthen*.

1794 The Rev. *George Cope*, D.D. Canon Residentiary of *Hereford*.

1798 The Rev. *Septimus Collinson*, D. D. Margaret Professor of Divinity in *Oxford*.

1800 The Rev. *Thomas Causton*, M. A. Prebendary of *Westminster*.

1805 The Rev. *Edmund Cartwright*, jun. M.A.

1811 The Rev. *Morgan Cove*, D. C. L. Prebendary of *Hereford*.

1812 The Rev. *William Carey*, D. D. Prebendary of *Westminster*.

D.

1804 THE Most Reverend *Euseby* Lord Archbishop of *Dublin*.

1762 The Hon. and Right Reverend *Shute* Lord Bishop of *Durham*.

The

Time of Admission

1803 The Right Reverend *Thomas* Lord Bishop of *St. David's.*

1777 *Brampton Gurdon Dillingham*, Esq; *Grundisburgh, Suffolk.*

1778 The Rev. *John Drake*, D.C.L. Rector of *Amersham, Bucks.*

1779 The Rev. *Charles Daubeny*, B.C.L. Archdeacon of *Sarum.*

1784 The Rev. *Thomas Drake*, D. D. Vicar of *Rochdale, Lancashire.*

1798 The Rev. *Daniel Francis Durand*, M.A. Dean of *Guernsey.*

1802 The Rev. *David Durell*, M. A. Prebendary of *Durham.*

1810 The Hon. and Rev. *Thomas Dawnay.*

1811 The Rev. *William Douglas*, M. A. Prebendary of *Westminster.*

1813 The Rev. *George Doyley*, B. D.

E.

1803 THE Hon. and Right Reverend *George* Lord Bishop of *Exeter.*

1810 The Right Reverend *Bowyer Edward* Lord Bishop of *Ely.*

1793 The Right Hon. *Sampson* Lord *Eardley.*

1785 The Rev. *John Eveleigh*, D. D. Provost of *Oriel College, Oxford.*

GENERAL

Time of Admission.

F.

1783 GENERAL *Edmund Fanning*, D. C. L. Lieutenant-Governor of *St. John*'s Island.

1797 The Rev. *Charles Fynes*, D. C. L. Prebendary of *Westminster*.

1800 *John Forster*, Esq; *Lincoln*'s *Inn*.

1806 The Rev. Sir *John Fagg*, Bart. of *Mystole*, in *Kent*.

1810 The Rev. *Henry Alexander de la Fite*.

G.

1803 THE Right Reverend *George* Lord Bishop of *Gloucester*.

1799 The Right Hon. *James* Lord *Gambier*.

1777 Sir *Philip Gibbes*, Bart.

1779 The Rev. *Edmund Garden*, Minister of *St. Botolph*, *Aldersgate*.

1786 The Rev. *Thomas Gisborne*, M. A. of *Yoxhall Lodge*, *Staffordshire*.

1792 The Rev. *George Gaskin*, D. D. Rector of *Stoke Newington*, *Middlesex*.

1794 *Francis Gosling*, Esq;

1798 The Rev. *Joseph Goodall*, D. D. Provost of *Eton*.

1804 The Rev. *Robert Gray*, D. D. Prebendary of *Durham*.

1813 *John Gifford*, Esq;

THE

H.

Time of Admission.

1808 THE Right Rev. *John* Lord Bishop of *Hereford.*

1797 The Rev. *Thomas Hughes,* D. D. Canon Residentiary of *St. Paul's.*

1802 The Rev. *George Heath,* D. D. Canon of *Windsor.*

1803 The Rev. *Anthony Hamilton,* M. A. Rector of *Loughton, Essex.*

1804 The Rev. *Charles Henry Hall,* D. D. Dean of *Christ Church, Oxford.*

1805 The Rev. *George Harper,* D.D. Rector of *Stepney, Middlesex.*

1807 The Rev. *Robert Hodgson,* M. A. Rector of *St. George, Hanover Square.*

1810 *William Hamilton,* Esq;

1813 *Thomas Hankey,* Esq;

1813 *Oliver Hargrave,* Esq; of *Lincoln's Inn.*

I.

1768 THE Right Rev. *Charles Inglis,* D. D. Bishop of *Nova Scotia.*

1779 The Rev. *Cyril Jackson,* D. D.

1784 The Rev. *James Jones,* D. D. Archdeacon of *Hereford.*

1797 *George James,* Esq;

1805 *Gibbes Walker Jordan,* Esq;

Time of Admission.

1812 The Rev. *Henry Ingles*, D. D.

1813 The Rev. *John Inglis*, D. D. of Nova Scotia.

1813 *John Inglis*, Esq; of *Mark Lane*.

K.

1792 *John King*, Esq;

L.

1805 THE Right Reverend *William* Lord Bishop of *London*.

1775 The Honorable and Right Reverend *James* Lord Bishop of *Lichfield* and *Coventry*.

1786 The Right Reverend *George* Lord Bishop of *Lincoln*, and Dean of *St. Paul's*.

1772 The Rev. *John Law*, D.D. Archdeacon of *Rochester*.

1797 *George Leonard*, Esq; One of His Majesty's Council, *New Brunswick*.

1804 The Hon. and Rev. *Edward Legge*, D. C. L. Dean of *Windsor*.

1809 The Rev. *Robert Lowth*, M. A. Prebendary of *St. Paul's*.

1813 The Rev. *Richard Lendon*, M. A. Prebendary of *St. Paul's*.

M.

1801 THE Most Reverend *Thomas Lewis*, Lord Bishop of *Meath*.

The

Time of Admission.

1782 The Rev. *John Moore*, B. C. L. Rector of *St. Michael Bassishaw, London.*

1787 The Rev. *George Markham*, D.D. Dean of *York.*

1788 The Rev. *Spencer Madan*, D. D. Prebendary of *Peterborough.*

1796 The Rev. *Robert Markham*, M. A. Archdeacon of *York.*

1796 The Rev. *Henry Forster Mills*, B. C. L. Chancellor of *York.*

1796 The Rev. *George Moore*, M. A. Prebendary of *Canterbury.*

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N.

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Time of Admission.

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O.

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The

Time of Admission.

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R.

1776 THE Right Honourable *Jacob* Earl of *Radnor*.

1792 The Right Reverend *Walker* Lord Bishop of *Rochester*.

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Time of Admission.

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1790 The Rev. *Thomas Willis*, D. C. L. Rector of *St. George's, Bloomsbury.*

Sir

Time of Admission.

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6 The Dean of *Weſtminſter*.
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A LIST

A LIST of the

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The SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

Anno.
N. S.

1702 THE Reverend Dr. *Willis*, Dean of *Lincoln*.

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1704 The Lord Bishop of *Sarum*, Dr. *Burnet*.

1705 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Hough*.

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1708 The Reverend Dr. *Stanley*, Dean of St. *Asaph*.

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1710 The Lord Bishop of *Norwich*, Dr. *Trimnel.*

1711 The Lord Bishop of St. *Asaph*, Dr. *Fleetwood.*

1712 The Reverend Dr. *Kennet*, Dean of *Peterborough.*

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1716 The Reverend Dr. *Sherlock*, Dean of *Chichester.*

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The

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The Rev. *William Morice*, D. D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

Charles Bicknell, Esq. *Spring Garden Terrace*, is their TREASURER.

Mr. *John Doggett*, No. 11, *Shouldham-Street, Bryanston Square*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.

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